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COMPILATION FROM THE EARLY WRITINGS OF KORESH.—The Mission of Koreshtanism.—Kingdom of God in Earth.—Philosophy and Science.—Mastery over Death.

MISCELLANEOUS.—The World's News.—THE FLAMING SWORD'S Exchanges and Reviews. **La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave, LUCIE PAGE BORDEN.**

ASTRONOMY

RELIGION

SOCIOLOGY

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., OCTOBER 18, 1901. A. K. 62.

Whole No. 463

The Manifestation of the Man of Sin.

Unanswerable Arguments from a Biblical Point of View, Concerning His Identity and Mission; the Sowing and Death of the Promised Seed; Coming of Elijah the Prophet.

"That day shall not come, except there come a falling away first, and that man of sin be revealed."—2 Thess. ii:3.

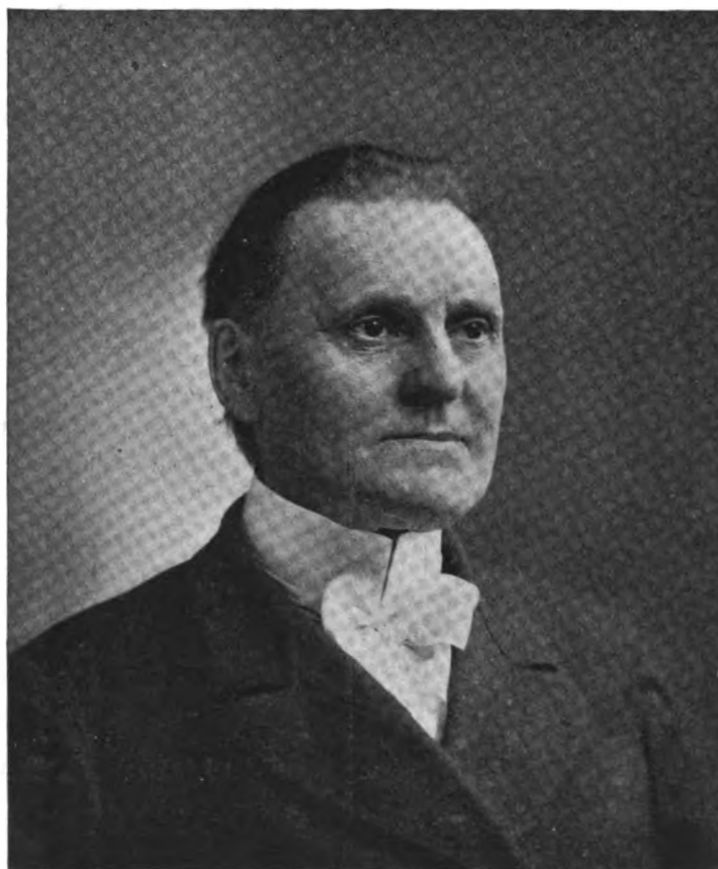
UPON THIS AND OTHER corroborating passages of Scripture, the conception has obtained that there is to be a revelation of the man of sin, at the closing up of the dispensation. Many who are looking for the coming of the Lord, maintain that the Lord will be preceded by some person or some body of people involving the fulness of iniquity, and that the time is ripe for such manifestation. A certain would-be prophet of Chicago has analyzed the situation and solved the problem of this significant Scriptural mystery—the man of sin is none other than Free Masonry. For the benefit of the readers of THE SWORD, we will herewith set forth from Biblical interpretation, an exposition of the man of sin that cannot be questioned. We will show that the man of sin is personal, and also that the time is not only ripe for his appearance, but that he is manifest and his character defined.

The Bible expressly declares that the Lord Jesus

took upon himself the sins of the world—that he was made to be sin. He could not possibly take upon himself the sins of the world, and not take upon him the sins of the world, at the same time. If the Biblical testimony is true, if it be accepted and taken as the basis of the argument, the statement shall be taken as fact. Then the Lord took upon himself the sins of the world; this cannot be disputed. If He who knew no sin in his day was made to be sin, then he was made to be sin, not in imagination, but in reality. It remains only to analyze the character of this appropriation.

How did the Lord take upon himself the sins of the world, and how was he made to be sin? We will state our proposition at the beginning of the argument, and establish the truth of our premises.

Proposition: The Lord himself, because he took upon himself the sins of the world and was made to be sin, is consequently the man of sin. The revelation of



KORESH, (DR. CYRUS R. TEED.)

the man of sin is the revelation of the Son of God. It must be taken for granted that our argument is with those who do not question the truth of the Scriptures, hence the argument is from the basis that the Bible is not disputed, and it need not have any weight with the infidel or atheist. Our appeal is to the professed Christian.

The Lord Jesus the Christ of God constituted the two witnesses. "I am one that bear witness of myself, and the father that sent me beareth witness of me." These are the two witnesses, and they are not two distinct persons, but two attributes and factors of the one person—the Lord. The Son was one witness and the Father was the other. Can any one dispute this Biblical presentation? "I am one that bear witness of myself, and the father that sent me beareth witness of me." These, in one, are the two witnesses. These constitute the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Let us make another Biblical statement, and let the Christian deny it if he will. The Lord Jesus declared that the sower sowed the Word. The Scriptures declare that the Lord was the promised Seed. The purpose of seed when planted is to reproduce, that is, to regenerate—regeneration signifying reproduction. The Lord came into the world to regenerate the race; not only so, but to regenerate himself, for he declared "That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It would not be possible to follow Him in the regeneration, unless *he* was to be regenerated. His regeneration is the multiplication of the Sons of God through his death, reproduction, and multiplication. He was the High Priest of the order of Melchizedek, and through his sacrifice, implantation in the church, he will bring forth the fruition of the order, which is the 144,000 Sons of God who stand on Mount Zion, which means in the perfect immortal life. There will come forth from the planting of the Lord in the race, the church, the cubical evolution of the cube root to its greatest power. This is the mathematical four square of the Word, and constitutes the ultimate sum of the order of Melchizedek.

Death and Corruption of the Seed Sown.

"Thou fool, that which thou sowest is not quickened except it die." Jesus was the Word; the sower sows the Word. Jesus was not only the Word, but

the sower. He was also the promised Seed. He was to be sown, he was sown; therefore he must die, not only on the material cross but on the cross which that material cross represented. His real cross was the cross of the Spirit, the Holy Spirit, which was himself, and which was sown in the church for the purpose of regeneration, that is, reproduction, with the spirit of the church in which he was sown. This latter sowing was after His resurrection from the tomb of Joseph. Death is the result of sin. Nothing can produce death but sin, according to the declarations of the Bible. There remained enough of the taint of sin in the Lord, derived from his human parentage, to effect his death on the cross. This taint was from the *involuntary*, not the *voluntary* power of the Deity. This taint of sin was not enough to prevent His resurrection without the corruptible dissolution of his body. He eliminated this remnant of involuntary sin in his death on the visible cross.

But there was to be another crucifixion. The Lord Jesus was to be crucified through his descent into the church which was to fall, the head of the church to fall with it. It has already been shown that the Lord constitutes the two witnesses. It is declared (future, from the time of the statement) that the two witnesses lay dead "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." It must be remembered that when this was written it predicted something to come, though written in the past tense. It was in the vision of John, when he saw things which were to come to pass. The great city here referred to is the fallen church in which the Lord was killed, and in which he lay dead. The reason it is called Sodom, is because the church had appropriated the people of Sodom; and it was called Egypt, because the church had taken Egypt into itself through the appropriation of the ten tribes, including the tribes of Joseph, which constituted Egypt because the tribes of Joseph had absorbed Egypt through marital infiltration.

The Lord descended into the church through the operation of the Holy Ghost. At the time of the theocrasis of the Lord, he both ascended and descended. He went into the throne of God by his ascent, and down into the church by his descent. In His descent into the church, he took upon himself the sins of the world.

How Did the Church Eat His Flesh?

The Lord came into the world to be eaten, that is, appropriated, and he was eaten. We will not only show the fact from the Biblical proof, but we will show the science of this process of eating. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I

will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The last day, here, means the last day of the age; and the eternal life comes when the resurrection raises the dead, not before. Will any man dare dispute the plain declarations of the Lord, that his flesh and blood are to be appropriated by the church? This is His own statement, reiterated for the purpose of giving to the fact his supreme emphasis. "Whoso eateth my flesh and drinketh my blood, hath eternal life." When? "I will raise him up at the last day."

The Lord Jesus was eaten. How was he eaten? This question can and will be scientifically answered. The Father, Son, and Holy Spirit are one. The question cannot be answered on the basis of chemistry, but it can be, on the basis of alchemy. God is Spirit; God was made flesh and dwelt among us. God, who is Spirit—as the Bible declares, could not be made flesh but by the law of mutation; and as it is possible for the Spirit to become flesh, it is also possible for the flesh to become spirit, hence we have the law of transmutation, which is the law of alchemy. When God was made flesh, God became the Lord; that is, the Eloah became the Jehovah. The atoms of matter comprising the Lord's body were susceptible of dissolution to spirit. This fact is not only true of the molecules of the body of the Lord, but it is true of every atom of matter in the universe.

The destruction of an atom of matter as matter, is its conversion to spirit or energy. The laws which conspired to reduce the Lord's body to spirit, were his desire to enter into his invisible life, his desire to enter into and baptize his church, and the desire of his church to be baptized by him. This was also to be associated with the power of His enemies to destroy him. This was the combination of the energies which were to conspire to the end of His alchemical dissolution. A corresponding operation of mental energies will conspire to effect the dissolution of the Messianic center of this age. Without the hate of the world there can be no theocrasis. This hate is engendered by the simple dissemination of the truth. After the Lord was resurrected, and in the presence of some of his Disciples, his body was dissolved in an electrical fire—the fire which he declared was already kindled. His body was dissolved, converted to Spirit, and as Holy Spirit he was absorbed by his church, thus fulfilling his own words: "My flesh is meat indeed, and my blood is drink indeed. * * Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day," at the end of the age.

The Fall of the Word into Sinful Flesh.

The Lord was planted as the Seed of regeneration. This was accomplished by the operation of the Holy Spirit. He became the Holy Spirit through the electromagnetic combustion which reduced his visible presence

to the invisible Spirit. By this process the Lord, in his descending degree, went down into the church by which, also, he went down into the hells of regeneration, the hells of the church in its declension. The church descended into the dark ages of its existence; with this declension the two witnesses—the Word, the Father and the Son, lay dead in the church, the great city, in "Sodom and Egypt, where also our Lord was crucified." His descent into the church was his declension with the church in its fall. He fell with the church, and took upon himself the sins of the world; he was made to be sin by this fall—his fall in the church. In this fall He took upon himself every condition, even the sin of common, sensual propagation; thus at the end of the age he comes into the world by the law of common, sensual generation. In all particulars, from the condition of being the Divine humanity at the beginning of the age, He becomes the sensual humanity at the end of the dispensation. He is therefore born in sin and shapen in iniquity at the end of prophetic time. Like all other men, He is brought back into the world through the law of sensual propagation. Now, He begins the process of overcoming. By this process the declaration is fulfilled: "He [not they] that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The process of regeneration will bring forth the Sons of God; this will be the multiplication of the Son of God. But before this manifestation, God the Lord will appear. "Behold, I will send you Elijah the prophet [Elijah is a Hebrew word which, translated into plain English, is God the Lord] before the coming of the great and dreadful day of the Lord." Elijah the prophet is the man of sin, because he is the re-incarnation of God through the law of sensual generation. He comes at the end of the age, born as any man.

Time of the Advent of the Polluted Sanctuary.

We come to the time of the birth of Elijah the Prophet. The first decree went forth to rebuild Jerusalem four hundred and sixty one years before the birth of the Lord. And at the end of "two thousand and three hundred days [years], then shall the sanctuary be cleansed." "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The sanctuary and the host constitute the Lord himself. At the end of two thousand three hundred years from the first decree to rebuild Jerusalem, comes the cleansing of the sanctuary. The first decree went forth 461 years before Christ; add this to 1839, and we have 2,300 years. This brings the time down to 1839, for the beginning of the cleans-

ing of the sanctuary. As the sanctuary cannot be cleansed until he appears, at that time—the time of his birth, the process of cleansing begins.

The Elijah of this age was born in 1839, a fact which cannot be disputed if the Bible is taken as authority. This was the time set by Miller, as can be shown by his own statement, though he was somewhat in doubt as to which decree was intended—the first or the second. Miller gave the midnight cry without any question, and he pronounced the fulfilment of the time for the coming of the Lord, without a statement of the method or the character of that

coming. According to the indisputable declaration of the Bible concerning the Lord's coming, he should have been born in 1839. This is the birth of the man of sin; the birth of the Spirit which took upon itself the sins of the world. It is the same Spirit in a new garb, for it is written: Upon "him that overcometh * * I will write my new name." Though it is the same Spirit, it is a new personality. Thus Elijah the prophet comes as the man of sin, because it is the Lord God awaking out of sleep as a mighty man, and as a strong man by reason of wine. Wine in this instance means the truth of the Word.

The Mysterious Handwriting on the Wall.

Numerical Interpretation of the Message to Belshazzar; from Manuscript Written by the Founder of Koreshanity in A. D. 1876, and Now Published for the First Time.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balance and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet [authority in the spiritual, adultery in the material domain], and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain; and Darius [the successor in wisdom, or he who seeks information] the Median [he who numbers or finishes] took the kingdom. Daniel v: 25-31.

BELSHAZZAR was third in descent, or grandson of Nebuchadnezzar. He was therefore the repetition of Nebuchadnezzar, and is called son in Scripture. In Belshazzar, then, must be fulfilled the vision of Nebuchadnezzar, for in that system of computation which belongs to rationalism, 1 repeats itself in 3, which completes a cycle. If this is a primal trinity (not unity), it closes in 4 as its product. If it is a secondary trinity it closes in 8 as its product, for 4 repeats itself in 8. That it is not a primal trinity is known from the fact that 5, 7, and 8 comprise the number of the natural man, and consequently his end.

Belshazzar's vision was the fingers of a man's hand. The fingers of a man's hand radiate toward the extremity. The writing which he saw upon the wall was just what the fingers of a man's hand indicate—the ultimate or consummation, therefore the end; and its interpretation comported with the indication: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." But this, in Belshazzar, was the fulfilment of the vision and dream of Nebuchadnezzar. Nebuchadnezzar saw in his dream "a tree in the midst of the earth." * * The tree grew and was strong, and the height thereof reached unto heaven [which is the spirit-

ual man, and is the number 7; it begins where the natural man ends, and ends where the natural man begins], and the sight thereof to the end of all the earth." 4 cannot begin the second trinity, for it is the repetition of 2 and belongs to the square, not to the circle. The second trinity begins, then, with 5, which is the number of one digital extremity. In the second year (period) of Nebuchadnezzar's reign, he dreamed dreams, and the revelation of the dream, with its mystery by Daniel, is as follows:

Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands [without extremity or limit], which smote the image upon his feet that were of iron and clay, and brake them to pieces. * * And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people [as all natural kingdoms are] but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ii: 31-34; 41-44.

The fulfilment, then, of Nebuchadnezzar's dreams and visions was in his second period, which was consummated in Belshazzar, and includes both hands and feet, for it was the writing of one extremity (ultimate), and pointed to the other extremity (ultimate). The second trinity begins with 5, not 4, and ends in 8; but 8 belongs to the square and not to the circle, and is the coördinate of the first 2 and 4; and the second 2, which is 6, gives the square of the final product 18, and the circle of the final product 5, which is not the number of a man, but of the beast; for this 5 is the

number of the five natural senses, which are material and animal. These cycles open and close, not in themselves, but in something else, and are eccentric and concentric curves, and belong to time—not to eternity.

The kingdom is divided and given to the Medes and Persians. In the Persian religious system there were three periods—one of monotheism, one of dualism, and one of magianism (fire-worship). Their monotheism was a unit, or a fraction of a unit, not a unity. It recognized God as a unit, but not as a unity with man. Its number was 3, not by the addition of 2, the second 1, but by the segregation of the first 1, which became dualism, ultimating in 3, which is the destruction of 1 and 2, for it is the consuming element—fire, and the product is the nothing. The Median religious system had two periods: the first, the worship of images; the second, the worship of God. It was through this that the iron came that was mixed with Persia, and which gave it its strength. But this acknowledgment of God completed the 5 of the two kingdoms; and as 5 is the material, the Median worship and acknowledgment of God were purely natural, and thus constituted the legs and feet. It contained in it no unity, and must come to an end.

5 repeats itself in 10. The number belonging to the curves or cycles has become, by the process of mutation, the number of the square. By this mutation the natural female has become the natural male. This kingdom, then, is the inverted Greek, and is coincidental with the Egyptian dualism, whose worship was the two elements—the spirit of evil or death, and the spirit of good or life, which were always in conflict, and are consummated in the male and female spirit of lust, which produces the form of death, which is 5—the natural man, born to die.

The kingdom under consideration had a head of fine gold, which by mutation has become iron and clay, and remains iron and clay until consumed by the lusts of the flesh; for it is the repetition of 5 by mutation and inversion, not by addition, and remains 5. 10 is the coördinate of 5, and in antithesis must repeat itself in 5—the hand of the right side, and in 5—the foot of the left side, masculoid and feminoid, which are falsely called the spirit of death and the spirit of life, for it is the form of death and the spirit of death. These two 5's or 10 are the ten kings that now receive the kingdom one hour with the beast. By comparing Revelation xii with Daniel iii, it will be seen that Revelation xiii fulfils the first half of Daniel iii—that is, the making of the image of the beast and the edict for its worship. The natural or sensual acknowledgment of God, the second period, which is fulfilled in the last of the third chapter of Daniel and repeated in the last of the fourth chapter of Daniel, gives the number 8 as a product. Rev. xvii: 1-11. This is the final product of 7, which closes

in 8, and leaves but 5 as the final number for the cycles or curves.

Media received her dualism from Babylon, and Persia received her trinitism from Babylon. They were carried there by the sensual Jew from Egypt. Dualism was given to Darius the Mede. (Dan. vi.) Darius reigned two periods. The first was hero-worship or image-worship; the second, the sensual worship of God. These constituted the second 2, the repetition of the first 2—the image-worship and God-worship of Babylon. The Medes and Persians received the 5, the product, because it was the whole sum of two cycles, which was all that belongs to the natural material man—masculoid and feminoid; and this because the whole number of the square, which is 20 in the natural domain, was not completed with the whole number of the two cycles; and the numbers belonging to the square are taken from 7, the spiritual man, which are the first 2 and the second 2, the sum of which is 4. This being destroyed or mutated, leaves for the final product of the two cycles, the number 5. 5 is repeated in 10 by transmutation, and is preserved—for it is dual, masculoid and feminoid—and belongs to cycles, the curved lines of time; but 4 is repeated in 8. It belongs to the square, and is not completed; it goes to perdition (*perdere*, to waste) as the seed of adultery; and “mixes with the seed of men.”

The 10 are the ten horns or units (not unities). Their center is the ego and their circumference an elliptical sphere, and is the origin of the Indian discovery of the cypher (0). * * The number by mutation through the square and circle is 333, the number belonging to 5, and is one half of the number belonging to the ten horns, which is 666, the number of the name of the beast with two horns like a lamb, and which spake as a dragon. This is equivalent to 18; it belongs to the square, and marks the end. These numbers are given to Media and Persia. It is “the number of a man,” the end and destruction of Babylon. “God hath numbered thy kingdom, and finished it.” This completes the fulfilment of Nebuchadnezzar’s dreams and visions, which are summed up in Revelation xvii. These ten kings are to exercise, in the wilderness, the authority that the beast had, which in Revelation xiii is represented with two horns, masculoid and feminoid. This completes the separation of male and female into two distinct forms, and is the consummation of dualism, the ultimate being the name written upon the forehead of the woman who fled into the wilderness, and which by mutation has become the great harlot. The name is MYSTERY. The number of its name is its end, and is “MENE, MENE, TEKEL, UPHARSIN.” This kingdom, with its number, is given to the Medes and Persians.

The seven mountains upon which this woman sits are the seven unities (not units) of God and man. Five were fallen; Jesus was the sixth—Jesus the Head in the

natural, the one that is; and the seventh, the Mind which hath wisdom, is the one "not yet come" then (when the vision was given to John); "When he cometh he must continue a short space." He is the seventh. The beast, which is the eighth, and by mutation of the 7, whose number 8, is the sixth adulteration of the Word, or the falsification of the sixth divine unity or principle

manifested in form, and its number is 8. We have then, 333, 18, 5: 666, 18, 10, 8, 7, 5 as the final products in the domain of rationalism for the fulfilment of this epoch. These figures are deceptive when computed independently of the spiritual and celestial domains, for they are the inverted products of the six points of unity between God and man.

An Evil Generation and Its Loves.

The Supreme Fountain of Evil is the Perverted Love of Money; the Waste of Wealth and Cost of Crime; Symbols of Corruption and Anarchy; the World's Hope.

AMANDA T. POTTER.

LOVE OF MONEY neutralizes every virtue as inresistant in the human soul. More, it transposes all human energies from the realm of order and virtue to the domain of chaos and vice. Let us contemplate for the moment, two conspicuous lines of the activity of the throng, or more properly, two subdivisions of the main line springing always from the supreme fountain of evil—the love of money. We exist under the methods formulated by one of these classes, for the express purpose of giving to its calling the stamp of respectability. Under a world-wide league of self-protection, this most highly respected guild of esteemedly correct substance collectors puts forth the hand to gather in an unrequited per cent of the brain, bone, and muscle product of the masses. Victims of this class accumulate and heap up millions gained from the exertions of those who, while they toil on and suffer on, yield the sign of good fellowship to such procedure.

In the city of Chicago alone are one hundred and seventy-five people whose combined wealth, four years ago, aggregated more than \$600,000,000. The intervening years have not lessened the pro rata of tribute, nor headed off its steady flow into the coffer of the millionaire. Meanwhile each long cold winter and each scorching summer has, through this system emanating from an avowedly and acceptably law-abiding populace, cut short the lives of more than ten times one hundred and seventy-five people. It has mentally crippled thousands of the younger growth, and written the ineffaceable lines of hopelessness upon myriad faces.

The class next to be mentioned is second in order, because it is proximately the outgrowth of the one to which we have alluded. These realize and often voice their conviction that they, in their recognized nefariousness, have a kinship with the body of recognized respectability. Indeed, their ranks are oftentimes swelled by direct influx from this same sphere of the reputable. Gladly would they become even as the party of the first part, and, whenever their wish bears fruit, dame Fortune, with the money lever, is the unerring executive. Criminal annals are punctilious in computing the cost of sustaining the second class. This cost is charged to loss; but it would be

unique to find the unearned millions in the hands of the relatively few, established as loss through criminality! In the United States the recognized criminals—the rogues in the retail business on culpable lines—number 250,000. About \$1,000,000,000 is annually required to keep these hedged from depredating upon the rascals in the wholesale line, and upon the rank and file who contribute the moral and physical support to these larger frauds who manufacture and set the law-snare for the lesser frauds.

It has been aptly remarked that the black flag of corruption is succeeded by the red flag of anarchy. This, however, were more fitly alluded to as metamorphosis than as displacement. The people are the chameleon—they are the same body, be their colors black or red. The black flag and the red symbolize the existing pathological condition. If the red flag flaunts, the black has made the way for it,—is unitized with it as sign diagnosis of the disease of the body politic; and anarchy is anarchy, whether it exists beneath its confessed emblem or silently lurks in unsuspected places. Anarchy is anarchy whether as the fraternity alluded to by the Almighty ("I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them") it stands one day in seven to declare that God's laws are not to be kept, or, as outcome of this, it stands justly convicted, before the horror-struck nations as a monster parricide.

It is an un dreamed-of fact in modern theologic philosophy, that the moral case of the people on all lines of condition and activity, springs from the religious substructure. Yet the admission is nimble that commerce cannot exist as echo of the Sermon on the Mount; that the reverberations of Sinai, vibrating our political structure, would rend it from base to apex; hence, "avaunt, Sermon! avaunt, Commandments!" and the world stands unconscious in hydra-headed anarchy—anarchy that upsprings wherever the sensual human heart beats and the sensual human brain throbs. Such plight is prime factor in fulfilment of the words: "That

day [the day of Christ] shall not come, except there come a falling away first." The law of Moses and the standard of the Lord Jesus constitute the test of the true and the false—the religion of a people at one with God, and the religion of a people divorced from God.

If our Lord at his coming had found the religion as taught by Moses existing in its original purity, his work would have been simplified into fitting the righteous teaching of an old age to meet the exigencies of a new age. But the religion of the great Lawgiver had no adherents, either in the country of the Jews or upon the face of the earth. Loud-mouthed pretenders, quasi-learned familiars of the temple whose reasoning He could successfully controvert in his infancy, a multitude of cant and hypocrisy, with a comparative handful of teachable souls in whom to plant himself as seed—this was all that met the Man who was himself the entire life of the Jewish period. "Ye have made the commandment of God of none effect by your tradition," said He, and his life was the forfeit of that perverted estate.

The divine communism practiced by the early church is obsolete; the love of the brethren, that sign of life in possession, has passed into desuetude. Our Lord is

numbered among the transgressors; "He hath poured out his soul unto death;" "He hath made him to be sin for us, who knew no sin." To produce its fruitage, the seed dies in the earth: to produce the harvest of the ages—the lambs that John saw standing on Mount Zion—He, the Lamb of God, the seed of Abraham, lies dead in the race—the soil of his implantation. At the close of the Mosaic age, this Shepherd from the house of Judah raised into spiritual life all whom the Father gave him; now, at the close of the Christian age, the Shepherd whom God has given us from the house of Joseph, will usher into natural life all in whom the Christ was planted, thus restoring in multiplication the transmuted body of our Savior.

Ever the Eternal rolls away the heaviness from the understanding of keen desire. Through illumination of the one mind prepared for this supreme vocation, the embryo Sons of the Everlasting are being instructed in the way of life; they are being inducted into the possibility of keeping the law; for "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city;" and, "If thou wilt enter into life, keep the commandments."

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THIS NUMBER OF THE FLAMING SWORD commemorates the birthday of the FOUNDER of KORESHANITY. At this mile-stone in the path of progress, it is fitting to review the work accomplished and glance forward to that which remains to be done. Prospect and retrospect are both cheering. During the past year a great impetus has been given to this cause. It has taken a prominent position at the Pan-American Exposition, where thousands of strangers from all countries have heard the Discoverer of the Cellular Cosmogony discourse upon its many attractive features. They have listened with deep attention to his logical and convincing words. They have seen the final unity of Science and Religion shining out as the bow of promise in the Rainbow City. They have felt the electric thrill of truth in the revival of the law of transmutation, and they have carried the new thought to thousands more in their distant homes. Electricity is the grand motic force of the Pan-American Exposition. It was destined that the science of the application of electro-magnetic energies to the speedy transformation of humanity should here be given to the world in a more public and convincing manner than ever before during its promulgation. Wonderful possibilities now confront the race, and the expectations aroused will center in Koreshanity. The managers of the South Carolina Inter-State and West Indian Exposition, to begin the first of December, have cordially invited KORESH to take part in the Midwinter Fair. Liberal offers of space for the Koreshan exhibits and an opportunity for lectures in the Auditorium are proof positive that the

value of Koreshan Science is recognized and appreciated in a high degree. The aim of the Southern Exposition is to promote commercial unity among the principal West Indian Islands—seventy or more in all. Natural and supernatural reasons designate the equatorial regions of the Occident as the site of a coming civilization which will surpass in grandeur all known historical records. Visitors from the West Indies, especially from Cuba, the last stronghold of the Draconic power in the new world, now liberated and rejoicing in hope of the future, may find confirmation for those hopes by coming in contact with Koreshanity. Not only has it located the center of commercial activity, but it understands the only feasible methods of utilizing the products of industry to the satisfaction of society. Upon this happy Birthday, then, let greeting and love go forth to all who are willing in the name of humanity to work for international unity and the upliftment of men and women in every stage of development.

Shakespeare, with his usual facility for presenting both sides of a question and leaving his readers to discover the logical unity for themselves, has made two apparently conflicting statements on the subject of reputation. It may be said in passing, that this quality shows the breadth of the poet's mind and explains the fact that in point of universal quotation his works stand next to the Bible. One of his characters exclaims: "Oh! I have lost my reputation. I have lost the immortal part of myself, and what remains is bestial!" Another, with corresponding vigor, maintains

that "Reputation is an idle and most false imposition, oft won without merit and lost without deserving." The latter speech explains itself and few, at first thought, would be inclined to cavil; yet there is the counter statement, and many writers take the ground that a man usually gets his deserts, passing current for what he is worth. Psychology furnishes the key to the enigma. Every personality comprehends a vast complexity of different entities. He is constantly radiating these by thought, word, and act. Those around him receive, each in a different fashion, according to attractive and inherent quality. Hence no man looks the same to any two observers, and the judgment brought against him varies in every case. It is said that God is of too pure eyes to behold iniquity. This refers to interior spheres which have no contact with evil. The Lord, visible outwardly in the flesh, is the instrument of judgment to all offenses. But while man looketh at the outward appearance, the Lord looketh at the heart. All unseen aspirations, all sincere repentance, all kindly outgoings of a loving spirit, all charitable construction of motives—these we are worth to Him "whose wheel the pitcher shaped."

All physical energies fall into two categories, levic and gravic. Those which originate in the grand central laboratory of creation determine wholly toward the circumference. But as they wing their way earthward to replenish its substance, they meet specific qualities ascending. Where-soever the conditions are such as to effect conjunction, metamorphosis takes place with a creation of new energies. These also will be either levic or gravic in their nature. Moreover, these conjunctions are not accidental but in strict conformity to law. No quality that belongs in the circumference fails to reach its destination. Does it go down to the dark earth's lowest stratum there to remain? Is its separation from the bright celestial radiance eternal? By no means. The theology of Nature is a glorious revelation full of comfort and cheer. No gloomy dogmas of unending pain meet those who read her secrets. It is true that the gravic rays go down to *destruction*. This is the very means of their salvation. After they have figured in the grossest forms of matter, which may well symbolize the most depraved mental states, they are converted to energies having a specific upward tendency. Here is one example of the doctrines drawn from a true understanding of the cosmos. It shows what the harmony of science and religion brings forth. This method of deducing spiritual truths from natural things is clearly endorsed by the Bible. Is it not said that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"?

One of the most interesting departments of Universal Science is the New Psychology founded upon the laws of analogy and corroborated by experiment. The interdependence of mind and matter may be proved by referring to the physical cosmos. All the objects of intellection may there be found. The mind itself in its operations is the subject, and it is conscious of itself under this aspect. The material concept of the universe as a thing apart from mind has no foundation in reality. If mind could be destroyed, the cos-

mos would vanish instantly, for it exists by virtue of laws inhering in mind. The obliteration of one means the destruction of the other. It is equally true that mind needs a material basis. It does not exist in an aeriform state. Some persons think of mind very much as they do of hydrogen gas. A disembodied spirit is a *reductio ad absurdum*. Investigators of psychic phenomena have seen materialized spirits vanish, so they conclude that spirits exist somewhere in a bodiless condition. They saw the conversion of matter to spirit, but the force generated returned to the mind, located in a material brain, that sent it forth or to some other brain. The physical brain is the great laboratory. To study its parts and their functions in connection with the law of alchemical transformation, is to gain fresh perceptions of the universe.

In the *Fortnightly Review* for September, the charge is brought that scientific investigation of immortality is not encouraged. The writer says that "people do not want to hear about it, and above all they do not want to know about it. For if once they knew, it would be most inconvenient. They would have to act upon their knowledge, and that might upset the habits of a lifetime." A cogent reason for indifference on this subject may be found in the general belief that death is the stepping-stone to immortality. Once convince people that it is not necessary to pass through the dark valley; that it is possible to enter into life here and now by pleasurable experience in the line of their highest development, and they will show eager interest to investigate. The author of the opinions quoted has prepared a set of question blanks by which he proposes to take a census of educated adults who *prefer* to live after death. Oh, that it were possible to issue a proclamation which should resound throughout the world and gladden every heart! Oh, that all might know, from least to greatest, that the kingdom of heaven is to come in earth—not in some world beyond the tomb!

The United States has cause for congratulation in the successful issue of the negotiations long pending in regard to the Isthmian canal. A new treaty has been concluded without any severance of friendly relations. The whole affair has been conducted in amity, and is an honor to American diplomacy. Great Britain has agreed to our full control of this important American waterway, and a fresh incentive to production is gained. There is no danger of overstocking the market with such increased facilities for exchange. But in order to improve the vast opportunities in sight, it is imperative that labor and capital be adjusted. What a waste of industrial energy that might be applied to building up the commonwealth accrues from the friction incident to competitive methods! The stability of society is contingent upon the protection and contentment of the American workman. It is folly to disguise so obvious a conclusion.

The alarming increase of intemperance, even among those nations where climatic influences would seem to modify it, calls for a philosophical consideration of the subject. To be temperate in all things is to pay due respect to *time*. The root meaning of the word time is from the Greek, which signifies *to cut off*. The exercise of any propensity

or desire, harmless in itself, becomes intemperance if not checked at its proper limit. The universe as such is carefully tempered. All its time values are exact, and cyclic divisions prevent abuse. *Soon* and *late* are relative terms that pertain to the opposite sphere of separation, which prevails in untempered humanity.

The idea of a "spiritual democracy" which has no authorities and recognizes no rulers; has no representative whose dictum is law to any but himself and appeals for sanction to no book, ultimates in license and violence. It is not claimed that many who identify themselves with this thought recognize its logical outcome. They would, indeed, exclaim with horror that nothing could be further from their intentions, than any overt act. But they are like children playing with dynamite, in generating mental forces of this kind.

Literary criticism takes on a new aspect when the value of words as denoting spiritual entities is clearly apprehended. The writer travels to a distant land; he sojourns among the people; he gathers up into himself the spirit of a great civilization that is passing, and he incorporates it into a book in his own language, that is read and admired by thousands of his countrymen. Thus the life of the past is gath-

ered up and passed over. This is one factor in the processes of race amalgamation.

In giving prominence to woman and in promising her full and free admission to national rights and privileges, lies the hope of the future. Her constructive ability is necessary to offset the tendency to break up and destroy every form of unity, whether in church, society, or nation. Through her maternal functions, exercised upon a higher plane, under the control of laws but lately rediscovered, a nobler civilization and a nobler type of manhood are to come.

Evidence is not wanting that the present state of humanity is characterized by the inertia and torpor of death. This platform is not one of severity but of truth. The frank admissions of many witnesses are sufficient without recourse to the authority of Scripture, albeit prophecies concerning the last days of the cycle are clear.

To be strong in the Lord is to possess unwavering confidence that his purposes will ripen.

The angel of His Presence overshadows them that love him.

Praise waiteth upon humility.

From the Early Writings of Koresh.

An Interesting Compilation of Extracts from Letters and Articles Written in the Seventies, and in 1880 by the Founder of Koreshanity.

The Mission of Koresh.

Promulgation of the Everlasting Gospel and Declaration of the Laws of Immortality.

In going before the world with the gospel of everlasting life, the gospel of the new Covenant committed to me from the very throne of the Most High, I deem it expedient in the execution of my commission, to present something definite regarding the results which will follow my goings forth. Subordinate to and correlated with the central religious and, consequently, fundamental principles of my doctrines, are certain possibilities which are to become achievements of special efforts of the mind, instituted for the purpose of attaining to a righteousness of the body above that which has hitherto by the masses been considered essential to salvation.

The aspirations of Paul centered in the hope which should be the persistent expectation of every Christian, and is the most effectively expressed in Paul's own language: "And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body." Rom. viii: 21.

The hope of the Christian cannot be consummated until this redemption of the body is assured in its actual confirmation by the redemption itself. As this attainment is to be reached through man's own co operation with God—for man is to work out his own salvation with fear and trembling, God working in him through man's will, reason, and understanding, the laws and processes by which this work is to be wrought must be made known to the workers, else they work blindly and ineffectually. The redemption being primarily the redemption of the body as the Christian's ultimate hope, the operations through which this hope is to be consummated must pertain to the body specially, as the objective point upon which all salutary efforts are to be expended.

My special work is to declare the laws and processes through which the now existing humanity shall attain to immortality of the body. In other words, my mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form—and substitute an incorruptible dissolution by which the body, through the attainment of immortality, may be

suddenly dissolved through the baptism now about to be shed upon the world, the baptism of fire.

Men now are born in sin and shapen in iniquity, hence the relations and acts by which men are thus begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life. Paul looked forward to the redemption of the body. If the relations and acts which result in the propagation of "the body of this death" be iniquitous, a reversion of these iniquitous relations and acts will assuredly be righteousness as concerning the body, and the application of this corresponding righteousness must necessarily eventuate in the body of life, or the resurrection of the dead. * *

Immortality of the body depends upon the continency of males and chastity of females. These are more than simple restraints placed upon the act of cohabitation. The restraint must center upon the sensual tendency of desire itself. There must obtain a conservation of the force of desire by such education and discipline as will insure its determination toward the new object of the affection's activity.

The Flaming Sword.

Instead of the sensual gratification of desire, which eventuates in the transmission of the germ of death, the germ upon which depends the propagation of the mortal body, the sensual thought must be destroyed, new determination and impetus given to the thought, and a flow of the affectional or love element directed into a new channel. The sexual act must cease with the complete extermination of the desire. This must be the result of the subjugation of the will by the intellect. This, then, is the first operation of the mind in its effort to overcome death in the body. This is the first step in the new discipline. * *

The second step is such an education and a direction of the desires as shall conduce to the conservation and use of the force thus husbanded, and such as will appropriate it to the new object of the affections, namely, the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting the incorruptible one. This second step implies the manifestation of an Educator—one sought for, one sent of God, one skilled in the use of the Word, one trusted, heard, and obeyed as the Sign of the Lord's coming; the Pointer, the Indicator to the world of the Lord's purposes. Upon this Educator sent of God, must be centered every affection of those who look for the Lord's coming and who desire his appearing, as he must necessarily possess every truth of the Word by which the desire for life is to be disciplined and made effectual in the formation of the new, the immortal structure. * *

The new Gospel, to be effectively promulgated, must have such a support and basis of operations as thus indicated [secular orders, communital societies, and industries], from the very fact that an entrance upon such a life as this gospel inculcates enforces a separation from the ordinary society of the world, and impels men to seek relations compatible with the new state. The Apostles of the new Gospel are being fitted for its promulgation, and their active entrance upon the work before them is the signal for the literal tearing to pieces of the old institutions of the world. The old church must soon crumble to dust, and the old state must soon hear its death knell and go to decay. Upon their ruins shall arise, from the ashes of the old dispensation, such a religious and secular economy as shall provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown in the new kingdom. There are two special objects for which the secular department of the divine economy must be established; the first grows out of a present exigency; the second arises for a future necessity of the world for the provision of states and conditions which must succeed the coming harvest.—*HERALD OF THE COVENANT, AUGUST, 1880.*

Kingdom of God in Earth.

*The New Kingdom is both Body and Spirit;
Symmetrical Arrangement and Perfect
Unity of the New Order.*

In the establishment of God's kingdom in the new earth there are two important considerations; first, a groundwork—an organic form, must become the receptacle of the new life or heaven of the new earth. This groundwork must be a temporal kingdom; the formation of a body through perfect social, industrial, and political relations. This foundation is not the result of invention, nor is it in any sense an arbitrary arrangement of these relations. It must come forth as the product of unfoldment, from a germinal beginning previously infolded, as the archetype of the kingdom to come, and planted as the germ of a new creation, in the soil prepared for it. This soil is the church of Christ, as it obtained in its primitive condition. There are certain factors which must be related in the process of the development of the new kingdom, and its reduction to order. There is a definite plan to be observed, and that plan must operate through the human intellect.

The new earth to be established is an order. It must be composed of a definite number of genera, and these must have their legitimate subdivisions. These genera are the product of evolution from a germinal beginning. It is the harvest coming at the end of a dispensation, or a series of dispensations culminating in the complete unfoldment of the supreme natural order of creation.

Its industrial system must be perfect; its social system must conform to the interior social structure—the eternal functional entity of Being, because it is to abide forever. The sex relations must be according to the primal source of life, male and female, in an abiding likeness of the eternal archetype of male and female, one in function. There must be no transmission of the life potency of man in the construction of new external forms.

The industrial system is to be a natural arrangement of all industrial operations essential to the perpetuity of the order, perfectly natural, and embracing the useful products of industry. This includes the ornamental so far as compatible with the perfect symmetry of the whole. This natural or outward form is to become a receptacle of life, through which the form, the effect, will be changed by the process of transmutation to the interior of functional being, to become the functional potency of creation. It is by this mutation of effect to cause invisible, that it becomes the eternal

kingdom, for to be eternal it must be changed into a kingdom without beginning and without end. In the second place, after the formation of the body or its symmetrical arrangement, it must be given a new inspiration; a new life must be inbreathed, and this must be the result of a higher form of combustion through which this new atmosphere is generated. These relations and conditions are to obtain through philosophic and scientific methods, through rapid, natural, and easy gradations, the laws of which are wrought through the natural intellect, quickened by the operation of the Almighty God.

The time has come when this structure is to be arranged; the stones are cut and fitted with absolute accuracy, and must be brought together. Without the rapid separation of these stones—which are to be made living stones through orderly arrangement—from the pagan systems in vogue throughout Christendom, no flesh can be saved. It is only through this Supreme Order that immortality can be reached. Let God's people take warning and obey the voice of the Shepherd.—*HERALD OF THE COVENANT, Aug., 1880.*

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Philosophy and Science.

*The Relation of Love of Wisdom and the
Science of Truth; the Form of Je-
hovah, and the Royal Throne
of the Kingdom.*

Philosophy is the love of wisdom. Wisdom is manifest in four degrees: wisdom proper, faith, truth, and the ultimate effect in operation or use, to which all truth is devoted. Its love—the love of wisdom or truth philosophy, has also four co-ordinating degrees: Love proper, charity, good, and the ultimate operation or use to which all good is devoted. These degrees of love and wisdom constitute the three heavens and the new earth. The operation of philosophy (the will) and science (the intellect) unite through operation in the fourth or last degree, the formation of the new earth, which is the resurrected body.

These four degrees are the four beasts before the throne. These four degrees are manifest, in the general aspect, in three phases: successive, simultaneous (or horizontal), and vertical. In the successive degrees are embraced four periods or divisions of time, from Adam to the end of the Christian dispensation. In their simultaneous aspect, the four periods are projected into simultaneous existence as the product, in space, of their existence and operations through time. Two of these dispensations are masculoid, and two feminoid. The vertical or perpen-

dicular aspect or phase is the relation from interior to exterior, the interior constituting the vertex, and the exterior, the plane.

The seat of philosophy is in the will; the seat of science (knowledge) is in the intellect. In the universal structure, the philosophic principle unites in one unitary and universal congeries, forming the sacerdotal center and degree of the kingdom of God; this is the divine Will. This primacy has, with its four degrees, two phases—the discrete and concrete. The discrete is the invisible YAHVEH—Love, Charity, and Good. These three unite to form the concrete degree, which is the fourth or outer—the visible YAHVEH, the Lord Jesus Christ. This is the invisible God manifest in his visible form. The will (philosophy or desire) is the flesh, whether referred to as the discrete substance, or concreted into the formulated and visible humanity of God.

The scientific principle, in the universal structure, unites in a derivative center. The derivative center is the seat of knowledge, and is the Royal Center or Throne of God's kingdom. This is Eloah. In his first principles, he has two phases, the discrete and the concrete. The center, whether referred to in his discrete quality or in his concrete, is the blood. The one is the Sun, the other, the Moon; the one is the Orient, the other, the Occident; one is the celestial Luminary, the other, the terrestrial Luminary; the one shines for the eternal heavens, the other for the everlasting earth.

Each of these centers has two ultimate phases. The will, YAHVEH, the seat of divine love, the dominion of philosophy, amplifies, through evolution, into the new earth—the augmented body of the Lord Jesus. This is the incorruptible flesh, generated in the involved concrete form, Jesus; then planted in the human will, and through social and physical evolution economized as the ultimate product, both discretely and concretely manifest as the seven genera, the seven golden candlesticks, with their seven life centers, the angels of the seven groups.—*HERALD OF THE COVENANT*, 1879.

* * *

Mastery Over Death and Hell.

He showed me a book, and when I had taken the book from his hand he said to me, Eat. I ate the book; and when I had eaten, there sprang into my memory, names. First of all, I both heard and saw, spoken and written, the names of the Angels of Life, and then those who should hear their voices, and through them become immortal. After these, the angels of death against whom the Word contends. In the book it was declared: Give these names to the world, for the time now is when I shall smite for mastery over death and hell, and victory shall be assigned to him who hath power to take hold on corruption and make of it incorruptibility.—*HERALD OF THE COVENANT*, May, 1879.

America the Land of Future Glories.

The land of Palestine was employed literally as a type; Jerusalem was built literally as a type. As types or figures they have accomplished their purposes, and now we approximate the literal realities, not abstractions: the Tabernacle, the humanity of the Father; the Temple, the humanity of the Son; the City of Jerusalem, the Church Triumphant, immortal and eternal; and Philistia, the new earth comprised of its seven genera, at whose apexes stand the seven stars in the neck of the constellation Taurus, and at the sound of whose voices death and disease will be eradicated from the natural degree of the evolved humanity. Let us seek in America for that which is perfect, that we may do away with all that is in part. In the New World, and not in the old, shall we put on the immortal and incorruptible flesh. In the New World, not in the old, shall be consummated the establishment of that glory, proceeding from the insanguinate Word, the blood of the new and everlasting Covenant, which shall clothe the fittest to survive, with his perfected angelic house, not made with hands, eternally in the heavens.—*HERALD OF THE COVENANT*, 1879.

* * *

The World's News.

Oct. 9.—28 tire alarms in Chicago; Peabody Company's coal sheds burned; loss \$500,000.—Witnesses in Schley inquiry say official chart of battle is worthless.—\$35,000 cabled from Boston to Constantinople toward Miss Stone's ransom.—New Australian tariff bill to protect home industries.—Tidal wave on Pacific coast of Nicaragua.—Oct. 10.—Episcopal bishops at San Francisco convention favor more stringent measures against divorce.—Senator Mason, of Illinois, opposes new canal treaty.—Miss Stone located on mountain on Turko-Bulgarian frontier; she was alive and well last Saturday.—Seventh grade pupil in Minneapolis school shoots himself while reciting.—Earliest known map containing name America, found in Wurtemberg.—Prince Ching asks foreign business houses to leave Peking.—Oct. 11.—Schley court of inquiry again refuses Admiral Sampson's wish to be represented by counsel.—Ernest Seton-Thompson arrested in Colorado on charge of violating game laws while photographing animals.—Sir Thomas Lipton proposes to try again for America's cup.—Sudden death of Lorenzo Snow, head of Mormon church.—Kansas City school children strike for holiday to attend circus.—President Adams, of Wisconsin University, resigns.—Women of Germany hope for rights of free speech from the coming session of Reichstag.—Oct. 12.—Bishop McCabe denounces hazing before students of Northwestern University.—Ottoman

troops abandon search for Miss Stone's captors, on request from Washington, fears being entertained for her life if brigands are cornered.—Episcopal bishops modify canons so as to permit sacrament to divorced persons who are remarried.—St. Petersburg press advises occupation of Herat.—Oct. 13.—Chicago Chief of police says force is insufficient to protect public against highwaymen.—Wrangle over theology in the University of Berlin.—Birthday banquet to Professor Virchow; Kaiser and King of Italy confer distinctions upon the aged savant.—Dowager Empress of China issues two new edicts.—Nissen makes safe trip through Niagara rapids in steamboat; first successful passage of the kind since 1861.—Oct. 14.—\$60,000 contributed to Christian Alliance Missionary fund.—Pierre Loti dangerously ill.—Colombia hopeful that war with her neighbors has been averted.—Berlin papers contradict report of Kaiser's illness.—Industrial commission disagrees on subject of trusts.—Episcopal conference will discuss resolution to make the church mediator in labor disputes.—French aeronaut starts to cross Mediterranean in balloon.—Oct. 15.—Captain Cook tells the story of Santiago and bears valiant testimony for Schley.—Sir Thomas Lipton reaches Chicago.—Episcopal delegates adopt divorce canons.—Fund to deliver Miss Stone still \$50,000 short.—King of Belgium coming to United States.—President Roosevelt recommends commercial reciprocity.—American Bankers' Association opens today at Milwaukee.—Anarchist Most sentenced to a year's imprisonment for article advocating violence.

* * *

The Flaming Sword's Exchanges.

Word and Works.—Our St. Louis friend, Mr. Hicks, gives quite a startling portrayal of the planetary situation for the month. Cataclysmal possibilities abound, but he very wisely advises the timid to remember that all these perturbations are working the best and most gracious results. If the editor of this periodical did not believe that the sun could be forced more than 3,000,000 miles away from its "mechanical center" by planetary combinations, his predictions would be more satisfactory to Koreskans. Word and Works Publishing Co., 2201 Locust st., St. Louis, Mo. 5 cents a copy. \$1.00 a year.

Mind.—"Fear or doubt in some form is responsible for all failure." Thus writes one of the contributors to the current number of *Mind*, in an article entitled the Relation of Fear to Success. The editor differentiates the "New Thought Movement" to which this magazine is devoted, from christian science, by saying that the former eliminates the personal equation.—Alliance Publishing Co., Windsor Arcade, 569 Fifth avenue, New York. 20 cents a copy. \$2.00 a year.

Our Home Rights.—The cover of this staunch little advocate of medical freedom displays Gladstone's dictum: "A man ought to be as free to select his physician as his blacksmith, for he alone is to profit or suffer by his choice. The responsibility is his." 74 Boylston St., Boston, Mass. 5 cents a copy.

Men and Matters.—A magazine of fact, fancy, and fiction. Published once a month. 320 Magazine street, New Orleans, La. 10 cents a copy. \$1.00 a year.

La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koreshanite Qui Fait Accorder La Science Avec La Religion Et Auteur De Maintes Oeuvres Scientifiques.

PARTIE II.—Par M. Le Professeur U. G. MORROW, Astronome et Geodiste En Chef De L'Unité Koreschane, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANÇAISE PAR LUCIE PAGE BORDEN.)

Avant-Propos.

CE VOLUME SCIENTIFIQUE devoue en grande partie aux details de la demonstration mecanique de la concavite de, la terre n'est que preliminaire a l'exposition la plus etonnante, la plus etendue que l'esprit humain ait jamais concue et acheve. Sur l'hypothese de la convexite de la surface terrestre, on a fonde cette deception gigantesque, le systeme Copernicien lequel, comme admettent ses partisans les plus ardents, ne renferme aucune preuve positive d'une exactitude scientifique.

En 1870, l'auteur du Systeme de l'Universologie Koreschane, a la suite des raisonnements fondees sur les lois de l'analogie comparative, annonca la decouverte de la forme du kosmos qu'il declara des lors etre cellulaire et la surface de la terre concave, la courbure en etant de 8 pouces le mille anglais. Telle etant la rapidite de la courbe decrite, il en resulte un diametre de 8000 milles et une circonference de 25000 milles. En faisant application des lois et des principes ordinaires de l'optique, ceux du raccourcissement de l'objet en perspective y etant compris, nous nous sommes rendu compte d'une maniere scientifique de tous les phenomenes des illusions d'optique et nous avons prouve optiquement que la terre est concave quoique les apparences s'y opposent.

Après avoir cherche en vain pendant vingt-sept ans dans l'espoir de trouver un homme de merite et de capacite a comprendre les principes du raccourcissement dans tous leurs rapports illusoire, —un homme sensible aux obligations que la decouverte de la verite impose, nous nous sommes laisses gagner par l'idee de transporter nos efforts d'eclairer le monde sur la forme du kosmos, du domaine de l'optique a celui de la mecanique. Sous l'impulsion de cette idee et, notre homme trouve, nous avons fortement appuye sur le besoin de trouver quelque moyen mecanique de tirer une ligne droite partant d'un point vertical, perpendiculaire a la surface de la terre. Au Professeur U. G. Morrow remonte l'honneur de l'invention qui etablit mecaniquement la concavite de la terre de maniere a ne pas laisser aucun doute quant a son veritable contour dans l'esprit de quiconque veuille examiner sans prejuges les preuves offertes.

Au Professeur Morrow remonte, en outre, l'honneur d'avoir conduit toutes les experiences qui ont contribue au succes eclatant et irrefutable, atteste par la geometrie et par la mecanique, de la demonstration geodesique. Cette oeuvre, pourtant, n'est que la *confirmation rendue* par la geometrie et la mecanique a une certaine partie d'un immense systeme fonde sur la structure cosmique dont nous avons deja enonce la forme et la fonction. Le kosmos alchimico organique (l'univers physique) est la derniere et par consequent l'expression la plus exterieure de la puissance creatrice. C'est le langage de la causation ecrit en symboles. Connaissant la forme du kosmos avec sa fonction on en connait de necessite la cause.

Dieu, si l'on se sert de ce terme pour designer la source supreme de l'existence et de l'activite, ne peut etre compris avant de connaitre absolument la structure et la fonction de l'univers; donc l'humanite est en ignorance de Dieu avant d'avoir bien deciffre son ecriture. Connaître Dieu qui, quoique le monde l'ignore n'est pas *incomprehensible*, est, pourtant, le but supreme de toutes les recherches intellectuelles et de tous les progres.

Si nous acceptons la logique du systeme deceptif de Copernic, nous sommes amenes a la conclusion que l'univers et

sa cause sont egalement illimitables et incomprehensibles; donc, l'univers, non seulement se trouverait-il a jamais eloigne de la perspective intellectuelle des aspirations et des efforts humains, mais Dieu lui-meme serait hors de la portee de notre esprit et par consequent de notre adoration.

La cosmogonie Koreschane reduit l'univers aux proportions convenables et sa cause a la portee de l'esprit humain. Elle demontre a l'homme la possibilite d'atteindre a son heritage supreme, a l'autorite souveraine de l'univers, le restituant ainsi au plus haut point d'exaltation, —au trone de l'Eternel d'ou il prit son origine.

Le systeme dont la forme externe du kosmos n'est que la cellule exterieure, embrasse aussi son correspondant, le macrocosme ou le Grand Homme. A l'exterieur, c'est l'humanite visible en proces de developpement, qui s'avance vers l'etat de perfection n'atteinte jusqu'ici que par le Seigneur Christ qui en etait le germe, —les premices du genre perfectionne.

La cellule alchimico organique a sa forme definie. C'est l'oeuf d'ou s'ecartille le macrocosme humain; donc, il faut que l'humanite, quand elle sera organisee, revete la forme de l'organisme correspondant. D'ou il suit que, connaissant la forme universelle qui regne dans le kosmos alchimico organique (physique), on peut traduire le langage de cette forme en celui de la structure legitime de la societe; l'un est le type de l'autre. Les fonctions et les activites du kosmos se traduisent aussi facilement dans le langage des fonctions et des activites sociales. De veritables relations sociales aboutiront enfin a l'unité organique, developpee par l'application et sous la direction de l'energie intellectuelle. La societe deviendra le correspondant anthropomorphe du monde alchimico-organique (physique). La connaissance de la forme et de la fonction du kosmos alchimico-organique est la base de la theologie organisee, essentielle a la perpetuite du genre humain. Quoique un faux systeme de theologie ait entretenu le monde dans un etat de guerre offensive et defensive, dans l'anarchie et dans le chaos, il ne s'ensuit pas qu'une veritable connaissance de Dieu et de ses rapports reciproques avec l'homme ne soit pas necessaire a la veritable perfection et au bonheur du genre humain. Pour appuyer le contraste, quant au but a atteindre, entre le faux et le vrai systeme de cosmogonie (celui de Copernic et celui de Koresch) nous soutenons que toutes les recherches, tout le temps et toutes les richesses prodigues dans l'interet de la deception Copernicienne n'ont pas de but definitif.

A quoi bon savoir que la terre soit mobile ou stable? Si l'univers est illimitable, il est egalement hors de la portee de l'intelligence humaine. Pourquoi l'humanite devrait elle perdre ses forces dans l'effort de comprendre ce qu'elle a deja prononce incomprehensible, inconnu et au dela de toute conception —etant illimitable? Nous avons cherche a connaitre la forme exacte de l'univers parceque nous savions que c'etait le langage de la cause; et, sachant l'effet, nous nous sommes assures de la cause afin de pouvoir, en vertu de cette connaissance, y entrer et en devenir le mobile. L'esprit Koreschan veut tout savoir parceque la connaissance de toutes choses nous rend capable de servir intellectuellement a l'organisation de la societe, atteignant ainsi a la perfection sociale et individuelle et de la a l'immortalite universelle et individuelle.

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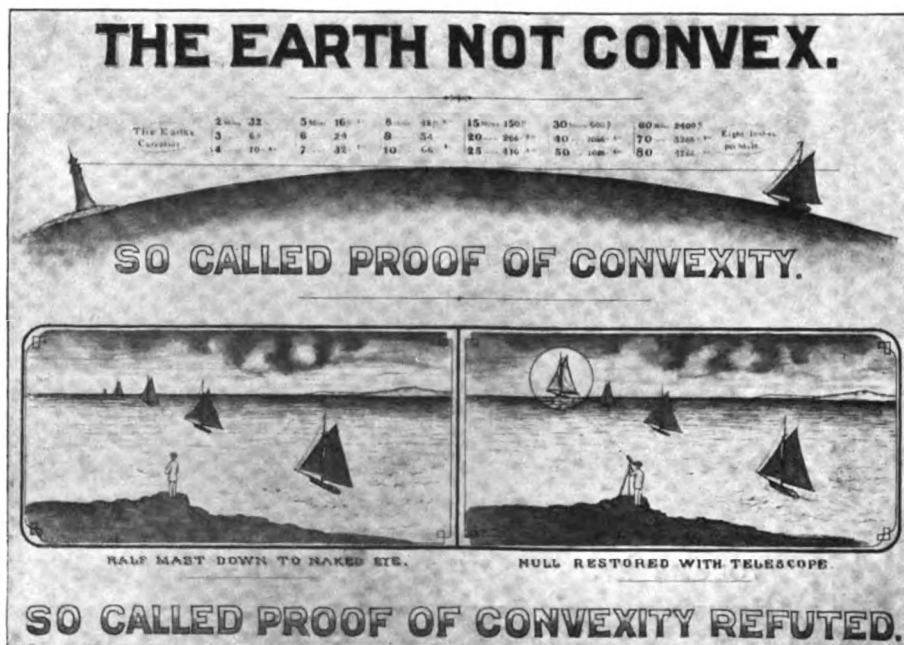
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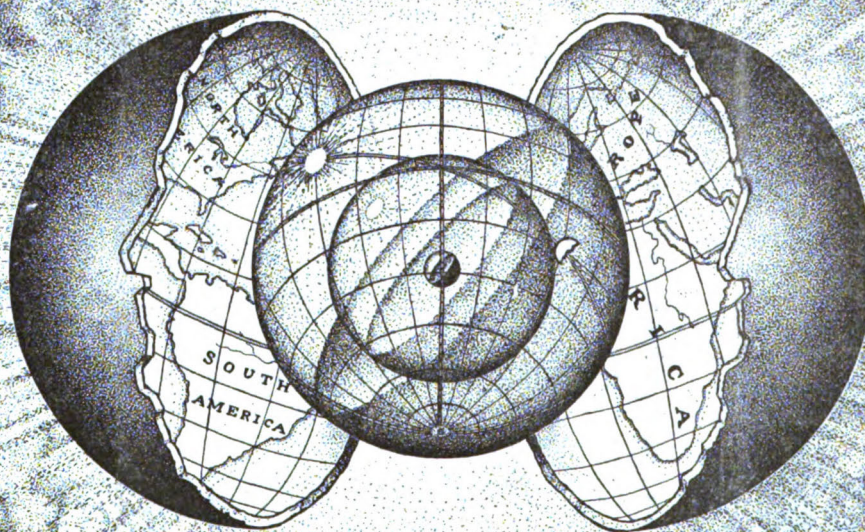
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